

Review of *Hauteas* Meaning and Spirituality on Timorese

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Abstract. Humans as spiritual beings certainly have great faith, which is higher in something that is outside of themselves. This belief is what then forms himself and his actions to always direct his life to something higher and bigger. This belief or spirit to always direct is known as spirituality. Spirituality is the individual's belief in a Supreme figure and believes in a bond with his spirit. *Hauteas* is one of the symbols of spirituality in the village of East T'eba, Biboki Tanpah District, North Central Timor Regency. *Hauteas* is one of the round-shaped wood which is planted in the ground, at the top of the wood three branches form a triangle. One branch in the middle is longer and the other two are shorter. The long branches are usually pinned to *Uis Neno* (God). Two short branches are usually pinned to adat and government. The people of Timor are also known as *Atoni Pah Meto* or as gatherers, which means they like to move from place to place due to war or the danger of disease or being spread by indigenous religions and the natural surroundings that are not friendly to humans. This paper discusses literature related to spirituality and *Hauteas* meaning on the Timorese people.

Keywords: *Spirituality, Hauteas, Timorese Society*

Abstrak. Manusia sebagai makhluk spiritual tentu memiliki keyakinan yang besar, yang lebih tinggi akan sesuatu yang berada di luar dirinya. Keyakinan inilah yang kemudian membentuk diri dan tindakannya untuk senantiasa mengarahkan hidupnya pada sesuatu yang lebih tinggi dan besar itu. Keyakinan atau semangat untuk senantiasa mengarahkan inilah yang dikenal dengan spiritualitas. Spiritualitas adalah kepercayaan individu terhadap sosok yang Agung dan meyakini adanya ikatan dengan ruhnya. *Hauteas* merupakan salah satu simbol spiritualitas yang berada di desa T'eba Timur Kecamatan Biboki Tanpah Kabupaten Timor Tengah Utara. *Hauteas* adalah salah satu kayu berbentuk bulat yang di tanam ditanah, di ujung atas kayu tersebut terdapat tiga cabang yang membentuk segitiga. Satu cabang yang berada di tengah lebih panjang dan dua lainnya pendek. Cabang yang panjang biasanya disematkan untuk *Uis Neno* (Tuhan). Dua cabangnya yang pendek biasanya disematkan untuk adat dan pemerintah. Masyarakat Timor dikenal juga dengan sebutan *Atoni Pah Meto* atau sebagai peramu, yang berarti suka berpindah-pindah tempat akibat peperangan atau bahaya penyakit atau tersebar oleh keagamaan asli dan alam sekitar yang tidak

bersahabat dengan umat manusia. Paper ini membahas literatur terkait dengan spiritualitas dan makna *Hauteas* pada masyarakat Timor.

Kata Kunci: Spiritualitas, Hauteas, Masyarakat Timor

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Introduction

Every human being is essentially a physical and social being. The development of physical and social aspects of an individual starts from an early age (Ngawas, Bunga & Kiling, 2014; Halla, Bunga & Kiling, 2014)). Apart from being a physical and social being, he is also a spiritual being. As a spiritual being, he certainly has a great deal of faith, which is higher in something that is outside of himself. This belief is what then forms himself and his actions to always direct his life to something higher and bigger. This belief or spirit to always direct is known as spirituality. The word spirituality comes from the Latin *Spiritus*, which means to breathe or wind. The soul gives life to a person. According to Mauk and Schmidt, spirituality is often defined as awareness within a person and a sense of being connected to something higher, natural, or some goal greater than oneself (Potter and Perry, 2010).

Schreurs (2002) states that spirituality is an individual's belief in a great figure and believes in a bond with his spirit. According to Mario Beauregard and Denyse O'Leary, they argue that Spirituality means an experience that thinks to bring and experience it into contact with God (in other words, not just experiences that feel meaningful) (in Ardian, 2016). Spirituality is a broad term covering a variety of domains of meaning that may differ among various cultural, national, and religious groups (Nelson, 2009).

Spirituality is a process that moves a person to achieve something higher. There are two directions to achieve something higher, these two directions are as follows: (1) usually inward into a deeper, wider experience or to a transcendent universality or higher reality (whatever name is given); (2) Towards an intimate, interconnected with the whole universe and everyone in it. The results of individual growth in spirituality

in the two directions above take the form of behavior, feelings, and attitudes taken (Biberman & Tischler, 2008).

Spirituality, which is a person who has a strong and coherent belief about the higher purpose and meaning of the universe, will know his position in a larger context, this belief shapes his actions and becomes a source of peace for him (Arif, 2016). Roof et al. found spirituality includes four themes namely: (1) as a source of value, meaning, and purpose of life over the edge of selfhood (*beyond the self*), including a sense of mystery (*sense of mystery*) and a self-transcendence (*self-transcendence*), (2) A way to understand and understand life, (3) *inner awareness* and (4) personal integration (in Syamsuddin, 2011).

Emmons says that it is too simple to think of spirituality as passive and static behavior that a person has, or behavior that is bound up in it, such as rituals. He sees spirituality as a series of skills (*skills*), wealth (*resources*), strength (*capacities*), or abilities (*abilities*) that allows a person to be able to solve problems and achieve goals in their lives every day (Adami, 2008). Based on expert opinions, the authors conclude that spirituality is a consciousness that will experience a person's thinking, to have purpose and meaning in life associated with something higher.

Aspects of Spirituality

According to Schreurs (2002) spirituality consists of three aspects, namely, existential, cognitive, and relations.

1. The existential aspect, every person is seen as a unique individual, in facing responsibility for the limitations of his own life in concrete situations in the world.
2. Cognitive aspects, when someone tries to be more receptive to a transcendent reality. Usually done by studying literature or reflecting on a particular spirituality reading, training the ability to concentrate, also by removing categorical thought patterns that have been formed beforehand to perceive experiences more clearly and reflect on these experiences, it is called the cognitive aspect because activities carried out in this aspect are activities to seek spiritual knowledge.
3. The relational aspect, each individual can face life with his own choices to solve a problem or conflict very much depends on how the individual

understands and can make a spiritual relationship. A spiritual relationship is a relationship with individual life itself, individual relationship with God, and individual relationship with other individuals.

Piedmont (2001, in Adami 2008) develops a concept of spirituality which he calls *Spiritual Transcendence*. that is, the individual's ability to be outside his or her understanding of time and place and to see life from a broader and more objective perspective. The transcendent perspective is a perspective in which a person sees a fundamental unity that underlies various conclusions about the universe. This concept consists of three aspects, namely:

- 1) *Prayer Fulfillment* (practicing worship), which is a feeling of joy and happiness caused by involvement with transcendent reality.
- 2) *Universality* (universality), which is a belief in the unity of the universal life (*nature of life*) with himself.
- 3) *Connectedness*, which is a belief that a person is part of a larger human reality that transcends certain generations and groups.

Characteristics of Spirituality

Kozier, Erb, Blais, and Wilkinson, (1995 in Astaria, 2010) explained that there are several characteristics related to spirituality, namely:

1. Relationship with yourself

A person and his soul are fundamental to deepening spirituality. Relationship with oneself is a strength from within a person which includes self-knowledge, namely who he is, what he can do, and also attitudes related to self-belief, belief in life or the future, peace of mind, and harmony with oneself. The strengths that arise from a person help him realize the meaning and purpose of his life, including seeing his life experiences as positive experiences, life satisfaction, optimism about the future, and clearer life goals. A positive mentality when supported with a positive environment will foster a high quality of life (Kiling & Bunga, 2015; Kiling-Bunga & Kiling, 2015a). Quality of life itself is necessary for a person's mental health from an early age up until older age (Kiling-Bunga & Kiling, 2015b).

2. Relationships with others

One's relationship with others, as important as oneself, one of its forms is being a member of society and being recognized as a core part. This relationship is

divided into harmonious and disharmonious relationships with other people. Harmoniousness includes mutual sharing of time, knowledge, and resources, caring for children, caring for the elderly and the sick, and believing in life and death. Disharmonious conditions include conflicts with other people and resolutions that lead to disharmony, as well as limited association. Relationships with others are born out of a need for justice and kindness, respect for the weaknesses and sensitivity of others, a fear of loneliness, a desire to be appreciated and cared for, and so on. Thus, if someone is experiencing a deficiency or experiencing stress, then other people can provide psychological and social assistance.

3. Relationship with God

The understanding of God and the relationship between man and God is understood in terms of religious life, but today it has been developed more broadly and is not limited. God is understood as the unifying force, the principle of life, or the essence of life. Relationship with God includes both religious and non-religious. This situation involves prayer and prayer, participation in worship activities, religious equipment, and unity with nature.

4. Relationship with the environment

The environment is everything that a person is around. Relationship with nature harmony is a description of a person's relationship with nature which includes knowledge of plants, trees, wildlife, climate and communicating with nature and protecting nature.

Factors of Spirituality

According to Taylor and Craven & Hirnle, factors that can affect one's spirituality include (in Ummah 2016):

1. Developmental stage

Developmental age can determine the process of fulfilling one's spiritual needs. Spirituality is related to *non-material* power, one must have some ability to think abstractly before starting to understand spirituality and explore a relationship with God.

2. Family role

The role of the family is important in the development of individual spirituality. Not many families teach someone about God and religion, but individuals learn about God, life, and themselves from their family's behavior, so that the family is the closest environment and the first world for individuals.

3. Ethnic and cultural background

Attitudes, beliefs, and values are influenced by ethnic and socio-cultural backgrounds. In general, a person will follow the family's religious and spiritual traditions

4. Previous life experiences

Positive or negative life experiences can affect a person's spirituality. Events in a person's life are usually considered as a trial given by God to humans to test their faith.

5. Crisis and change

Crisis and change can strengthen one's spirituality. A crisis is often experienced by a person when facing illness, suffering, aging process, loss, and even death. Changes in life and the crises they face are experiences of spirituality that are both physical and emotional.

6. Separated from the bonds of spirituality

Suffering from illness, especially of an acute nature, often leaves individuals feeling isolated and deprived of personal freedom from the social support system. As a result, daily life habits have also changed, including not being able to attend official events, participating in religious activities, or not being able to gather with family or close friends who can provide support at any time if desired.

Timorese people

According to Neonbasu (2013), the people of Timor are also known as *Atoni Pah Meto* or as gatherers, which means they like to move from place to place due to war or the danger of disease or being spread by indigenous religions and the natural surroundings that are not friendly to humans.

The *Atoni* people live in an inland area on the island of Timor which covers an area of approximately 11,799 km² and is very dry. People who live in the city of

Kupang called the *Atoni* that "the mountain" or "indigenous people". Meanwhile, the *Atoni* people themselves call themselves *Atoni* people, which means human. The characteristics of the *Atoni* people are short stature, the size of the head is *brachycephalic*, blackish skin, and curly hair (Koentjharaningrat, 2004). *Atoni* people, unlike Sumbanese (people on other islands nearby), are not classified into castes or structural social classes (Kiling & Bunga, 2014a).

Atoni Pah Meto is often called the Dawan tribe. The Dawan tribe is a tribe on the island of Timor. This Dawan tribe occupies the entire territory of West Timor, spread over three districts, namely Kupang Regency, South Central Timor Regency, and North Central Timor Regency (Neonbasu 2002).

Apart from the Dawan tribe, there are also the Helon tribe and the Belu tribe. The Helon people inhabit an area around the city of Kupang. Although they live close to the *Atoni* people who live in areas located to the east, the danger that the Helon people use is different from the language of the *Atoni* people (Koentjharaningrat, 2004).

The Belu or Ema Tetun tribes, as they call themselves, live in an area narrowing from the central island of Timor, and inhabit this area from the north to the south. The Belu, Kemak, and Maras who live in Kupang are called the Belu people, there are differences in language and several elements in their customs and community systems (Koentjharaningrat, 2004).

Neonbasu (2013) The Timorese are a group of people who believe that harmony and prosperity in society are always closely related to the implementation of rituals in special and special places such as traditional houses, under a banyan tree with piles of stones which are used as small altars, and in mountains. The stones in the rites have spiritual power for life together in society.

Meaning of *Hauteas*

The term *Hauteas* according to Boy (2020) is a double word from the Dawan language which is composed of two words, namely *hau* or *haub* which means tree, wood; and *teas* , meaning terrace, core, sari, stick. Etymologically, *Hauteas* means tree terrace, wood core, wood extract, wood pulse, hardwood staple. Culturally religious, *hauteas* are wooden staples or sacred pillars with three branches (*toef teun*) that symbolize and signify the "soul and strength" of human life.

Hauteas is also called *Haumonef* or *Hauleu* which means sacred wooden poles (pemali). Pemali in a sacred sense is considered holy and contains certain taboos. If violated, the person will get the curse of the ancestors (www. Lekontt. com)

Pole *haumonef* or *Hauteas* is used as a place offering yields as gratitude and thanks. This pillar consists of three branches of different lengths, a symbol of the belief of the Atoni tribe in their three life-controlling powers namely *Uis Neno* (God or heavenly god), *Uis Pah* (earth god), and *be'i nai* (ancestral spirits). These three powers are believed to be the creator, organizer, protector, guardian, and blessing of the Atoni tribe. These three wooden branches represent God, Father, and Mama. This may be due to the acculturation of local beliefs with Catholicism and Christianity (Lang, 2015). Beliefs like this are similar to other indigenous communities in Indonesia such as Baduy in Banten Province which highlights characteristics of the people in Indonesia (Kiling & Bunga, 2014b).

Conclusion

Spirituality is the consciousness that will experience a person's thinking, to have purpose and meaning in life associated with something higher. *Hauteas* is a wooden staple or sacred pillar, consisting of three wooden branches that symbolize the strength and control of life, namely *Uis Neno* (God or heavenly god), *Uis Pah* (earth god), and *be'i nai* (ancestral spirits). *Hauteas* has it's own history in the people of East T'eba because *Hauteas* is the legacy of their ancestors before the people in East T'eba village knew religion. *Hauteas* has a function, one of it's functions is as an altar to offer sacrifices in the form of animals, and is a meeting place between people who believe and *Uis Neno* (God). Spirituality *Hauteas* refers to the beliefs and practices are based on the belief that there is a transcendent dimension of life (non-physical) in it. Experts say that religious individuals generally have a preference for religion by carrying out religious rituals regularly and consistently, seeing religion as very important to their lives; praying, meditating, reading holy books, and listening to spiritual sermons and others as well as what the people of East T'eba village do so deeply believe in *Hauteas* as an important thing for their lives.

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